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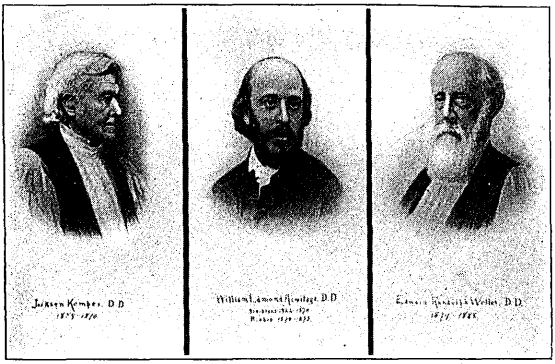
in the Diocese of Milwaukee

WHAT IS DONE WITH DIOCESAN
MISSION MONEY, AND WHY AND
WHERE MORE IS NEEDED

Compiled by the
Rev. William Frederick Hood, A.B.
for the Church Extension Board of the
Diocese of Milwaukee

Published for
THE CHURCH EXTENSION BOARD
by The Young Churchman Co.
Milwaukee
1914

Church Extension in the Diocese of Milwaukee



THE EPISCOPAL SUCCESSION IN THE DIOCESE OF MILWAUKEE

[Panels containing these six photographs, each cabinet size, mounted serially side by side, are sold for the benefit of the Girls' Friendly Society Holiday House at $2.50. Address Mrs. T. T. Lyman, 594 Linwood Avenue, Milwaukee.]

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IMPRIMATUR

It has been felt for some time that it would be a great advantage to the mission work of the Diocese if we had some handbook giving information concerning the various missions, what has been done and their needs.

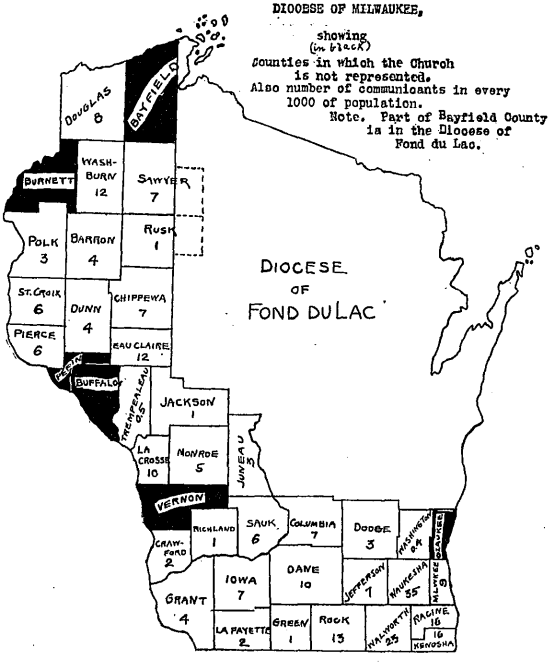
Through the generosity of The Young Churchman Co. this has been made possible, and the result is this handbook, which has been compiled by the Rev. Wm. F. Hood, who, having been brought up in Wisconsin, and is now in charge of a number of missions in the Diocese, knows the conditions thoroughly.

I am most grateful to both these for the thought and labor they have put into the work.

✠ William Walter Webb,
Bishop of Milwaukee.

DIOCESE OF MILWAUKEE,

showing
(in black)
Counties in which the Church
is not represented.
Also number of communicants in every
1000 of population.
Note. Part of Bayfield County
is in the Diocese of
Fond du Lac.



PREFACE

The object of this work is twofold: first, to present in as brief and compact a form as possible the work which has been done in the past in all missions and aided parishes of the Diocese, in order that contributors to the mission funds may have some idea of the way in which their money has been expended.

Second, to show by means of definite figures the amounts needed to carry on to completion the work thus begun and to inaugurate new work.

No attempt has been made to produce a work of literary finish, the desire being for a practical handbook for ready reference. In nearly every case the material has been used in exactly the same form in which it reached the Editor. All material received from the priest or missionary in charge of a mission station is signed by his name.

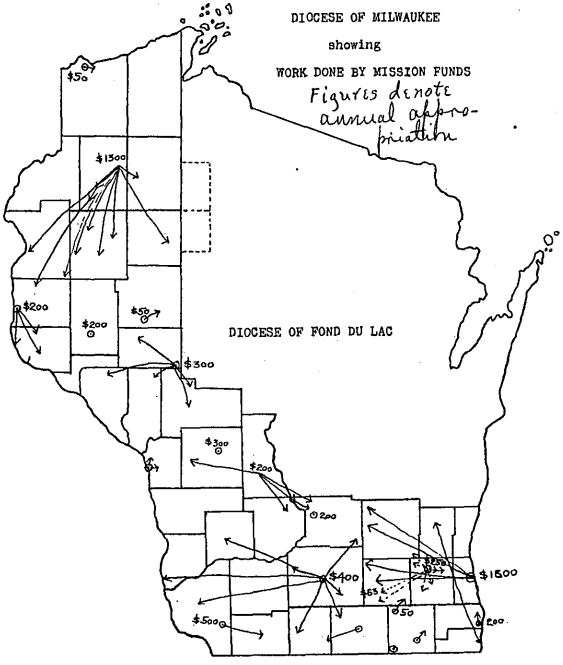
THE EDITOR.

DIOCESE OF MILWAUKEE

showing

WORK DONE BY MISSION FUNDS

Figures denote annual appropriation



A BIRD'S EYE VIEW

In this Booklet is presented to Churchmen of the Diocese of Milwaukee the story of what we are doing with the money collected year by year for the cause vaguely known as "diocesan missions." Geographically, the maps (pages viii., x.) tell the story of the points at which we are doing work with these funds, and the approximate amount appropriated to each. The amounts vary somewhat according to needs, opportunities, and growth, but the maps show substantially the schedule at the close of the year 1913. There is also much missionary work done by individual parishes and by Nashotah at no cost to the Diocese. Such work is not indicated on the maps, but, in part, is recognized in the pages within.

This Church Extension work within the Diocese is financed by annual offerings from the parishes and missions, according to an allotment for

"diocesan missions," plus the small income from endowment, and eked out here and there by the Bishop as best he can. For the year ending September 1, 1913, our income for the purpose was $5,913.02, of which $3,721.06 was contributed by parishes, $734.99 by missions (in addition to sums for their own local work), $327.07 from Advent mite boxes in the Sunday schools, $16.00 from the Junior Auxiliary, $92.00 from (four) individuals, and $471.05 income from trust funds.

Of this amount *only* $27.22 *was used for office expenses* (printing, postage, stationery, etc.); while $5,795.00 was appropriated to 22 missionaries in the field, including three supervising Archdeacons. The modest stipends of most of these are supplemented by the local congregations, and the Bishop is obliged annually to find some $2,000 additional in helping missionaries in emergencies, paying their travelling expenses, etc., for which no diocesan fund is provided. Does any business house do more with a like expenditure than these pages show to be accomplished with this?

But this gives us *nothing at all* for new buildings, or for repairs, or for furnishings, or for seiz-

ing the many opportunities that arise continually for expansion. Ordinary expenses and repairs are generally met by local congregations—but not always. From the "Bishop's Purse"—contributions directly given to the Bishop to be expended at his sole discretion—many small charges for insurance and miscellaneous expenses are defrayed. For this purpose there was given last year the sum of $956.99, the Woman's Auxiliary being the largest contributor. For new buildings and lands and extraordinary repairs on mission property the Bishop has personally raised and spent about $10,000 in the last three years. For this purpose also the Diocese makes no provision.

The amounts given for Diocesan Missions are appropriated by the Church Extension Board, elected annually by the Council. All of it (except the small amount for expenses, less than one-half of one per cent.) goes directly to salaries of missionaries.

Sums given for endowment are held by "The Trustees of the Funds and Property of the Protestant Episcopal Church in Wisconsin," a corporation whose trustees are also elected by the Council. The Treasurer of the corporation is the

Wisconsin Trust Company, of Milwaukee, and its operations and investments are therefore made by experts, and there is a careful audit made year by year.

All the financial operations of these and other diocesan funds are reported annually to the Council and printed in detail in the *Journal.* [See *Journal* for 1913, pp. 106-143.]

But names and amounts afford little indication of what is really being done in the mission field of the Diocese of Milwaukee. In the following pages this is shown in detail, as far as space will permit.

No attempt is made to hide the features that tend to discouragement. There are such, and they are frankly related. There are Churches built many years ago, when Wisconsin was new and there was an exuberant optimism for the future, that are now closed, stranded without congregations. Those were the days when every cross-roads settlement confidently expected to be the future metropolis of the Northwest and planned accordingly. There is the ever-changing problem of a migratory population; of Anglo-Saxons moving away and being superseded by Germans and Poles

and other alien foreigners that, often, we cannot influence in the first generation but can in the second or third—if we can hold out meanwhile, which is not easy; there is the constant flow from the farm to the village and from the village to the city, and from everywhere to somewhere else. There is the lack of enthusiasm for a field that is no longer new, a people that are just plain, uninteresting Americans, like us; neither black nor yellow. They do not eat clay, nor dip snuff. They have never been slaves. They do not wear G-strings nor are they addicted to walrus hunting. There is not one single element that attracts them to the limelight for our own or the nation's gaze—except that they are sons and daughters of God, and American citizens, now or in the making; that what they are, Wisconsin is; that they wield the power of self-government, they have the referendum in their hands, and they will use that power for good or for ill according to the ideals which shall be raised up among them.

The Christian Religion supplies the ideals. The Church carries spiritual power to them, for them to use for the common good.

We have two grave, glaring weaknesses in our work.

One is our failure heretofore to develop work in connection with our great University at Madison. We have some plans for that, which are enfolded herein (page 9).

The other is in the country. The rural districts feed the towns and cities, but they are our weakest spot. We ought to begin our work at the source. Methodists and Lutherans do; and their town and city Churches are constantly fed from the country.

Do we? Ask how many new recruits direct from the country were added to any parish list last year.

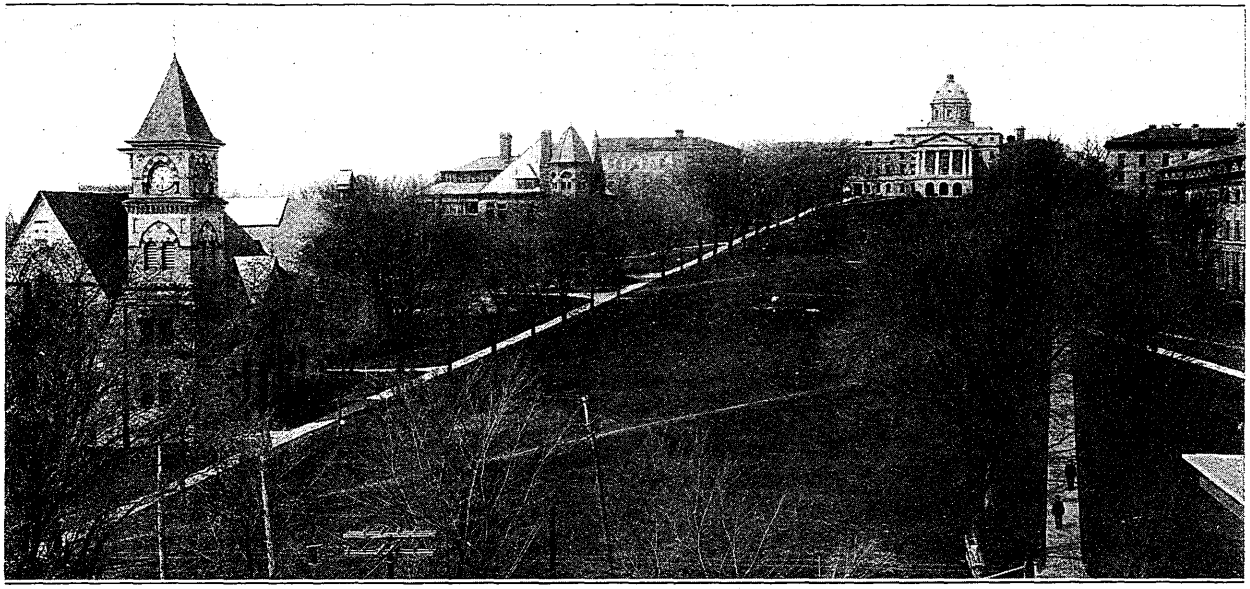
Why do we not? These pages following, with the pitiful stories of no money with which to man work properly or to seize opportunities, will show.

We can only do what the Church people of this Diocese enable us to do. We receive no assistance from the general Board of Missions of the Church —and we ought not to receive any. Instead, we gave, last year, $4,680.64 to the support of the work of our national Church at home and abroad. It was too little, for a million and a quarter dol-

lars a year is the budget of the general Board, and we are not giving our share of it. But every year we are trying to do a little better.

Here in Wisconsin must be our primary responsibility. This is the work God and the Church have given us to do; and it is not being done. If the clergy and the people of the Diocese of Milwaukee will wake up to their responsibility and opportunities, there is great hope of improving conditions. We are able to do the work adequately—if we will. A very small sum from each communicant would mean an ample sum to do the work thoroughly and well. But large sums from a few would also help wonderfully.

It is our work; will we do it?



UNIVERSITY OF WISCONSIN
[Upper Campus from the Library]

PROPOSED WORK AMONG UNIVERSITY STUDENTS AT MADISON

By far the greatest and most important missionary work in the Diocese is the Church work among the students of the University of Wisconsin. There are over five thousand students in the University, not only from Wisconsin but from all parts of the country, in fact from all parts of the world.

It is said that this year there are nearly eight hundred who in some way or other are affiliated with the Church. This must be an over estimate, but two years ago there were over four hundred; not all communicants, but a large proportion of them. This is a tremendous opportunity and responsibility entirely apart from any other work we might be able to do among the student body. Here are a vast number of young people, the best

young blood in Wisconsin, those who in the future are largely going to control the destinies of the state, those who are going to be a power, not only in Wisconsin but throughout the land.

Can any work be more important? When the Bishop of Chicago was told that a certain vestryman of the parish at Madison had suggested that an able man at the University might hurt the parish, he said, "The work is worth forty parishes."

The parish priest cannot do the work. The parish is a large work in itself. A man's whole time and thought must be given to the work of the University, and it must be a man who is especially interested in that kind of work, and who is especially fitted for it. It is a very large job.

The University is some distance from the parish church, and the tendency is for those building in connection with the University to build in the opposite direction from it. The parish church is not large enough, especially on or about the great festivals, or when there is some prominent preacher. With the best possible intentions on the part of the vestry and communicants of Grace Church, the fact is that the students have the feel-

ing that they are not wanted, and many of them are going elsewhere.

The Roman Church has a beautiful chapel on the edge of the campus, a sort of guild hall or club house, and a priest who gives his time to the work. This chapel is so crowded that their own communicants in the town are requested not to go there. Four of the religious bodies have student pastors, and I understand one body contemplates building a church as near as possible to the University.

We have been and are doing nothing, although we have talked a great deal about the problem, and for years we have had various committees and have made a number of appeals. At last the students themselves have taken up the question and have formed an organization and have elected officers. It is very noticeable that of the officers elected, the President comes from Washington, the Treasurer from Indianapolis, and another officer from Elgin, Ill. The Vice-President is a Racine man. Four out of five are from other dioceses than Milwaukee. It shows how wide-reaching the work would be.

We want first of all to get an able priest as student pastor. He ought to live near the Univer-

sity and make his home a center of influence among the students. The best point of contact is when the students first come and are lonely and perhaps without friends.

In time we must have a chapel near the University that will be worthy of the Church. This means that land should be gotten as soon as possible; it should have been bought twenty years ago. The immediate need is the salary of a man, at least $2,000. There is no good in attempting the work with anyone but an able man.

There is a priest, an unusually able man, a scholar, a preacher of unusual ability, a man's man, and a man who attracts people easily, that we hope will take the work in the near future.

The organization already started among the students hopes to raise some money looking towards purchasing some ground and erecting a building. If enough of the students can be interested, each obtaining a small sum, it will not be difficult to get enough to begin with. We already have several promises of an annual subscription when the work is really under way.

It is the biggest and most important work we have to do. IT MUST BE DONE. We want the help

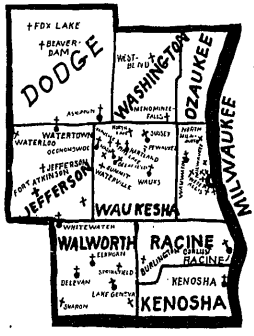
of everyone, whether they can give much or little. It will need a large sum to buy the ground and build a proper building. If some person of large means could only realize what it would mean to the Church in Wisconsin and throughout the country, how much we would have to be thankful for. But if it is not done by large gifts, it must be done by small offerings. We can all help.

The work must be done and done at once. In all parts of the country, people are watching us. Those in authority in the Diocese are continually being asked, What are you doing at the University?

The Convocation of Milwaukee

Comprising the counties
of Kenosha, Racine, Milwaukee,
Waukesha, Walworth, Jefferson,
Dodge, Washington, and Ozaukee

The Ven. Charles L. Mallory, B.D.,
Archdeacon of Milwaukee
[Until May 1914]



MILWAUKEE CONVOCATION

[Parishes shown by cross and ball; missions by cross only]
Maps of three Convocations are drawn to uniform scale

THE MILWAUKEE CONVOCATION

This convocation, the most populous and financially the strongest of the three convocations in the Diocese, comprises the nine counties in the south-eastern portion of the state east of the counties of Columbia, Dane, and Rock. It has an area of 4,035 square miles, and the last census showed a population of 702,903, two-thirds of which, or 446,720, being in Milwaukee and the other five smaller cities on the shore of Lake Michigan.

In the days of Kemper, Breck, and Adams, when the state was young, the population of this region was almost exclusively of the pioneer American type, that is, native Americans from New York and the New England states. It was comparatively easy for a zealous missionary like Breck or Adams to gather a congregation in a country school house and start a mission, or organize parishes in the new towns and build churches. For the people were homogeneous; they were of the same stock, spoke the same language, and observed the same customs. They were usually peo-

ple of some means, owning their own farms or their homes in the towns they established.

But in a comparatively brief period these conditions changed. As early even as 1850 the state of Wisconsin seemed to attract in a special manner the people of northern Europe, when great numbers of Germans and Scandinavians sought homes within its borders. This movement, especially on the part of Germans, continued many years, and nowhere is its result more obvious than in the Convocation of Milwaukee. The Germans have largely displaced on the farms throughout this district the original American stock, and few are the towns and villages, not to mention Milwaukee, in which the German element is not at least considerable, if not the dominant one. Indeed, the three northern counties of the Convocation, Dodge, Washington, and Ozaukee, both in towns and country, are practically German counties.

The change in population, however, in this Convocation, did not end with the coming of the Germans. Since the remarkable industrial development in this district within the past twenty years or so, the factories, which have multiplied many times over, have drawn labor in great masses from the old world, chiefly from southern and eastern Europe. This foreign labor is also employed upon our streets, our railroads, and wherever unskilled and cheap labor is in demand. In

the aggregate, in this convocation alone, it forms a great multitude. Its diversity is shown in our public schools. For example, only the other day, in one room in a ward school in Milwaukee where thirty-four pupils were enrolled, it was found that seventeen different nationalities were represented.

But what has all this to do, it may be asked, with the mission work of the Church in this Convocation? The answer is, Much every way. For it means a readjustment of social conditions; it means the introduction of foreign customs; it means a redistribution of population; it means the mingling and assimilation of nationalities that have never heretofore been in contact. As the result of this intimate contact under American conditions, largely through the influence of our public schools upon their children, these various nationalities will soon be blended into a race of Americans.

In the meantime, however, it is probable that the Anglo-Saxon population will continue to diminish both in towns and farming districts, and its increase in the larger centers is not likely to be rapid even if appreciable.

It is apparent from these considerations that many and complex problems confront the Church in the Convocation of Milwaukee. At the same time they should cause neither discouragement nor apprehension. In the providence of God the

Church is here to face these problems and to solve them. She is Catholic and American. And right here, in this Convocation of Milwaukee where the mingling of all nations is going on before our eyes, and where, in the crucible of our national life, all are being blended into one American people, her high mission is to be fulfilled. All this spells opportunity. Shall the Church meet it with closed eyes and folded hands and indifferent and unresponsive head and heart? Or shall it be with the "vision of the Almighty," with the power of God, with an all-conquering faith, with a zeal that obstacles only increases, and a hope that shall brighten as the effort and the struggle grow more intense?

C. L. MALLORY.

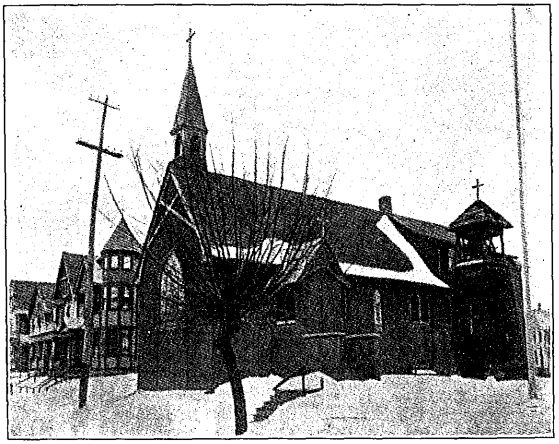
WORK IN THE CITY OF MILWAUKEE

If there were no limit to the size of this book it would be interesting to note the splendid work being done by each of the Milwaukee parishes in upholding the standards of the Church in this great city. Lack of space however forbids that we speak of any save those supported in whole or in part by the Church Extension Board. One parish (St. Edmund's), one mission (St. Luke's), and the City Missionary (Rev. Geo. W. Schroeder) are supported in part from the diocesan funds. All other city parishes, and the Cathedral, are entirely supported by their local congregations.

THE CITY MISSION

Rev. George W. Schroeder, City Missionary and Vicar

When in the year 1908, at the request of Bishop Webb, I took charge of the work of City Mis-



ST. PAUL'S MISSION HOUSE, MILWAUKEE

sions, I found monthly afternoon services taken on the first Sunday of the month at the House of Mercy, Thirty-fifth Street, now known as the Martha Washington Home, and at present occupying a beautiful new home at Fifty-fourth and Cedar Streets, Wauwatosa. The Rev. George F.

Burroughs, Rector of St. Andrew's Church, had charge of these services.

The Rev. Frank Keicher, in charge of Christ Church, was then taking a Sunday afternoon service at the Industrial School for Girls on Lake Drive.

This was the only regularly established work to which I could fall heir, and yet it was not until the Rev. George F. Burroughs went to Europe and he kindly relinquished his work, when the Rev. Frank Keicher left the Diocese, that the work in these institutions came directly under the care of the City Missionary.

What then was the City Missionary's work? The whole field of city activity, undefined, unnoticed, and uninvaded, except as ministered to by other religious bodies. We at once set to work and directed our attention to the people of the Alms House, Wauwatosa. We gathered about us in that institution a goodly following. It may be well to state that the population in and about Milwaukee has a large foreign element, and that it professes generally the Lutheran or the Roman Catholic faith. We started to hold, and still maintain, weekly services on Thursday afternoon in the Alms House Chapel. The men of St. Paul's Mission House built and erected an altar, a copy of the one they had made for their own chapel, and it is at this altar that the Holy Communion is cele-

brated regularly at the great feasts of the year and such other periods as can best be arranged.

We have had Baptism and Confirmation services, and such priestly ministrations are given by the Rector of Trinity Church, Wauwatosa, as the age, loneliness, and infirmity of the inmates demand, and the tenderness, solicitude, and piety of an earnest Priest constrains him to give.

We have not been unmindful of the material welfare of our parishioners, and wherever it was possible have helped and encouraged them. One man was recommended to the Social Service Commission of St. Paul's Church, and a place found for him as overseer of St. Paul's Play Ground in the Third Ward. Several cripples were assisted to positions or sent to relatives willing to help them to self-maintenance and usefulness. Those to whom the House is a last refuge are made happy by gifts of papers and magazines, and a joyous Christmas and Easter Holiday. There are those who have committed into our keeping the arrangements for their final rest in the "Long Sleep"; so in every way that we can, we minister to our charges.

In the year 1911, when the new Martha Washington Home was built, and a large assembly room set aside for chapel use, our wish for a baptismal font was realized through the generosity of the

Junior Auxiliary of St. Paul's Church, Milwaukee.

It has been our compelling ideal to maintain not only the Churchly atmosphere, but to equip each institution, as far as we could, for the proper conduct of the services and administration of the Sacraments, or in other words, to see that "Everything be done decently and in order."

As we baptize all the infants at this Home, the font was a great necessity. The girls render the service well, and at different times during the year we go out for special practice and instruction, and a class now awaits the coming of the Bishop for Confirmation—the first class in the history of the Martha Washington Home.

Some of our friends help along during the winter season to provide entertainment for the inmates, and Christmas and Easter always find the City Missionary the special preacher and almoner.

I am proud to say that a number of churches and Churchmen helped to furnish rooms in the new home, and that the Churchman's interest in this most worthy institution is growing.

On the departure of the Rev. Frank Keicher from the Diocese some months after our taking over the work of City Missions, the Industrial School for Girls came under our care. Monthly services on the second Sunday of the month are held at three o'clock in the afternoon in the As-

sembly hall. An average of some two hundred and seventy-five girls and officers attend these services.

We have been kindly granted time to instruct candidates for baptism and confirmation. The School has learned to render Evensong, making responses and singing chants and hymns until it would be difficult to find a service better rendered. For our communicants we are given special opportunity to celebrate the Holy Communion.

We are glad to be able to give the School an organ which helps to make the music more Churchly, and also to present a set of silver Communion vessels.

Friendships and a sure confidence have been cultivated, and already several girls have been helped to assume their right place in society after leaving the School. We find it difficult to speak of some things done by the City Missionary, for we feel that to make mention of them savors neither of good manners nor good religion. Mothers' Day, Children's Day, and the great feasts of the Christian year always find the City Missionary special preacher at the School, and it is an honor he greatly appreciates.

Two years ago the Board of Religion of the Protestant Home for the Aged on Lake Drive invited the City Missionary to hold services at the Home, and it has since been his pleasure to take service there on the morning of the last Tuesday

in each month, and to celebrate the Holy Communion on feast days, also once each quarter; to minister to the sick and shut-in, and on several occasions to bury the dead.

The work that lies closest and dearest to the heart of the City Missionary is the Child Welfare work. He sees on every hand children of the Lutheran and Roman Catholic faiths receive care and oversight, but the child of the Church or of no religious affiliation is lost to the splendid opportunities of the Church. He is earnestly bending every effort to establish a Home for Boys, in some flat in a small way, so there may be at least the beginning.

He brings this to the attention of earnest Churchmen in the hope that the unfortunate children of the Church may eventually come into their own.

The City Missionary already has several children under adoption, and others assigned to him by the Juvenile Court of Milwaukee.

Were it fair to enumerate; were it Christlike to tell of assistance rendered to the deserted wife and children, the unfortunate sheltered in friendly refuges, the sick put under the ministering care of doctors and hospitals, the erring counselled, the delinquent husband and father compelled to assume his normal responsibility, we could tell a story of much human anguish soothed and lives

uplifted, but we shrink as from a blow at the published sufferings of the unfortunate.

Through the courtesy of St. Paul's Church, opportunity will be afforded the City Missionary to take out groups of children and tired mothers to St. Paul's Summer Camp on the upper Milwaukee River.

With plans ahead for a permanent work in the city prisons, and just having but moved his own work from an exhausted district to one of seeming large possibilities, he is constrained to say that he has found plenty to do.

With the meagre resources at his command, the City Missionary desires to express his warmest thanks and make due acknowledgment to all agencies for relief, for their ready and kindly response and help—to the Associated Charities, Society for the Care of the Sick, the Protestant Orphan Asylum, the Maternity Hospital, the Children's Free Hospital, the Tuberculosis Dispensary, and the County and City officials who have in every way helped us in the multitude of our needs and requests.

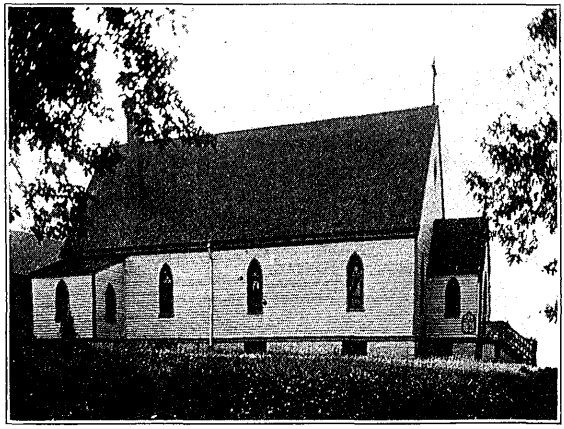
He closes this account of his "Day's Work" with the fervent wish that some may find in their hearts the desire to help him in this work by giving either of their time or of their substance to those in his "Larger Family."

George W. Schroeder.

ST. LUKE'S MISSION CHURCH, (BAY VIEW) MILWAUKEE

Rev. William H. Stone, Priest in Charge

St. Luke's Church is situated on the extreme South Side of the City of Milwaukee, in what was formerly the village of Bay View. It was



ST. LUKE'S CHURCH, MILWAUKEE

formally organized as a Mission September 1, 1873, though services had been started some two years or more before that date. The property consists of a Church, Rectory, and Guild Hall, all of wood, on which there rests a very small mortgage. Towards the maintenance of this work the

Board of Church Extension appropriates $200 a year.

The future of the Mission looks bright and encouraging, new houses are going up, and new families coming in, some of whom belong to the Church, so that St. Luke's hopes shortly to be able to become self-supporting.

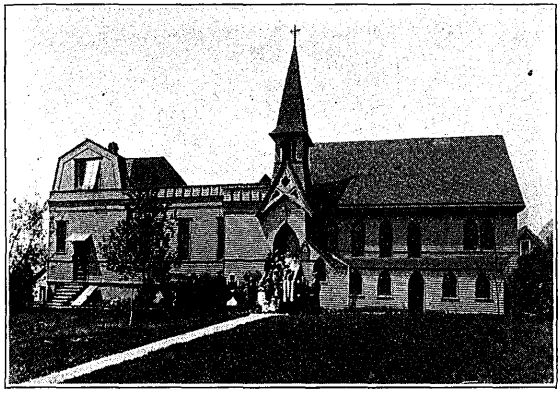
WM. H. STONE.

ST. EDMUND'S PARISH, MILWAUKEE

The work at St. Edmund's is practically missionary work, but the church has a parish organization, which, I believe, from my three years' experience here, insures a greater interest from the people, and I also believe to be the best kind of a foundation for future work here. The past year, April 1912 to April 1913, the Rector received a monthly stipend of $25 from the Diocese, also from other sources outside the parish, $150 for improvements, church painting, and so forth. Note that the people themselves raised toward improvements $250, a very generous offering considering the limited means of our people. On May 1st, at my own request, the Bishop reduced my stipend from the Diocese to $20 per month.

The present condition of the work is encouraging. The communicant list has been increased

twenty per cent. during the year, but we have lost a great many by removals from the parish. That is the condition we are always facing. To a certain extent our people are transient. A faithful few, who are really the backbone of the parish,



ST. EDMUND'S CHURCH, MILWAUKEE

have given St. Edmund's the last measure of their devotion. Their sacrifices in time and money have at times been pathetic. They have truly laid up for themselves treasures in Heaven.

The very Altar in the Church was built by the men of the parish. The vestments of the Altar and of the Priest were made and embroidered by the women of the parish. The ornaments of the Altar and of the Church are all the gifts

of love. All the supplies of the Altar, the repair and replenishing of the Priest's and Choir Boys' vestments, etc., are paid for by the Altar Guild out of the profits from the sale of Altar breads made by the guild.

We have a Sunday school of about sixty children, most of them from non-Church homes, who present a very difficult problem to us in many ways. The financial outlook is at times discouraging, but for the past three years we have in spite of many difficulties kept the Church open, and I feel that the future is to be brighter than the past. Our plant, consisting of a Church, Guild Hall, and Rector's apartments, is an old, run-down wooden building constantly in need of repairs and very expensive to heat. We hope to raise $200 in the parish during the following year for necessary improvements. The present $20 per month will be, I believe, all the aid we shall need from the Diocese.

I do not believe the average Churchman realizes how important it is that we maintain a church in this part of the city. It is not generally known how great a territory the parish covers, nor how many faithful Churchmen have been trained here, and from this little church have gone forth to be pillars of strength in other parishes. In recent years from among the ranks of boys and girls here converted to the Church and trained in the Sunday

school and church, two men have entered the Priesthood, two women have become Sisters, and several others have entered other branches of Church work. RANDALL BAKER.

MISSIONS UNDER THE ARCHDEACON OF MILWAUKEE

Beaver Dam

St. Mark's Mission, Beaver Dam, is in a thrifty manufacturing town of 7,000 people, only 1,500 of whom are Anglo-Saxon. The mission has its own church, consecrated in 1860, and has a communicant list of forty. St. Mark's has had many ups and downs, but in its history of some sixty years it is doubtful if it has ever been self-supporting. Of late, after a lengthy period of depression, it is showing increased vigor. A ladies' guild has been organized which meets every two weeks and has an average attendance of more than twenty. Since January 1913, through the efforts of the ladies, duplex envelopes have been in use, with gratifying results. The Guild has also, of its own notion, had the interior of the Church renovated throughout. The walls have been retinted, the paint retouched, and a new floor of Georgia pine laid in nave, chancel, and vestry. These, with other minor improvements, will involve an expenditure of more than $200, most of

which is already in the treasury of the Guild. For the past seven months the Archdeacon has visited the mission every second Sunday. If St. Mark's only had a parsonage, it could very soon take care of a resident pastor.

Fox Lake

Christ Church, Fox Lake, ten miles northwest of Beaver Dam, has nearly always been associated with St. Mark's Mission in the latter place in its pastoral care. In an early day the two places were not unlike in the character of their population, being of New York and New England stock. But as years have passed the original stock has left few representatives in either place. In 1880, thirty-three years ago, the population of Fox Lake was 1,012. The last census reported only 851, the majority of whom are foreigners, mostly Germans. We have here a small church building and twenty-three communicants, eighteen of whom have received during the past year. The Archdeacon attempts to visit Fox Lake one Sunday in the month.

Waterloo

St. Stephen's, Waterloo, is in a community which in the past thirty years has grown slowly from 815 in 1880 to a population of 1,220 in 1910. This mission, which has a church and parsonage, had a resident pastor some twenty years ago, and a communicant list of sixty. But of late years the German element in the population has largely dis-

placed the American, and the mission has shrunk to small proportions, having now less than twenty communicants, seventeen of whom have received within the year. The rental of the parsonage keeps the property in good repair and properly insured. The Archdeacon gives St. Stephen's monthly Sunday services whenever possible.

Other Points

Lake Mills is reported as a nominal mission, but the Archdeacon reports no property at this point, and only a few communicants. No regular services are maintained.

Menomonee Falls is also reported as an unorganized mission, but there is no property there and no work at present being done.

C. L. Mallory.

ST. JAMES' MISSION, WEST BEND

Rev. F. L. Maryon (Kenosha), Priest in Charge

There are only six communicants at this point, with no Sunday School and only monthly services. There is however a nice frame church, with basement guild hall, and a good house for the clergyman.

To make West Bend go, there must be a resident priest. This could easily be made the center of a group of missions, as Hartford, Port Washington, and Cedarburg are within easy reach.

F. L. Maryon.

THE NASHOTAH MISSIONS, WAUKESHA COUNTY

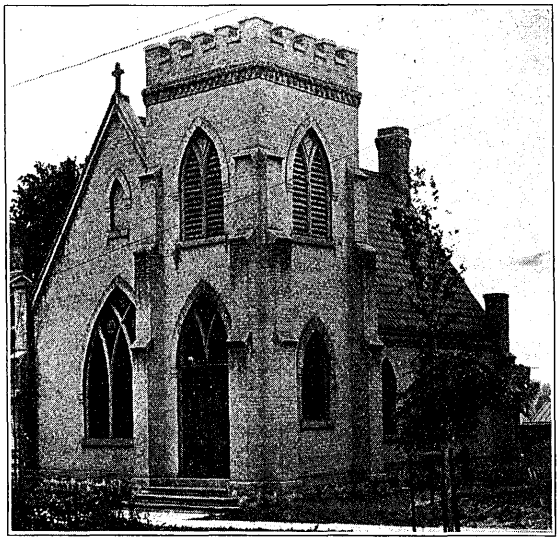
A certain western Bishop, not very long ago, in discussing matters of Church extension, said that Waukesha county in Wisconsin had more Churchmen in proportion to its population than any other county west of the Alleghanies. This is no doubt true.

We have not time or space to go back into the history of Nashotah House, or to trace the reason why there should be so many Churchmen in this particular county. It is hoped, however, by grouping these missions under the one heading, to show the Diocese at large to what an extent we are dependent upon the faculty and students of the House for an active prosecution of the mission work, and incidentally to show at how small an expense it is conducted.

ST. MARY'S MISSION, JEFFERSON
Rev. H. B. St. George, D.D., Priest in Charge

This mission receives no missionary aid. It is in a very healthy condition, but has not much chance of expansion as the city is three-fourths German, and almost entirely Roman and Lutheran. But the growth is steady, if small, and the Church is thoroughly appreciated by the members of the mission. Out of about fifty communicants all but three or four received Communion on Easter Day. Financially the mission has done well, paying the missionary stipend regularly, and

making many improvements in the Church property, which is in excellent condition. I never knew a more united congregation, or one that so



ST. MARY'S CHURCH, JEFFERSON

deserved a resident priest, who could also serve Fort Atkinson. He should live half the time at least at the Fort, and it is there that personal pastoral work is needed. At Jefferson, the Church's position, teaching, worship, are known and followed, and St. Mary's can pretty well take care of itself. H. B. St. George.

ST. PETER'S MISSION, FORT ATKINSON

Rev. H. B. St. George, D.D., Priest in Charge

The amount received from the Diocese for the past year was $64.

The work at Fort Atkinson progresses slightly but slowly. A small but earnest and united congregation appreciates the services of the Church, which have been held regularly every Sunday during the past year. The Church, however, attracts but little notice from the community and makes but little impression upon it. This is owing to the fact that the Methodists and Congregationalists have been in possession of the field for years and have strong and aggressive *resident* pastors ministering to them. The Church, on the other hand, is only represented on Sundays and the Priest has had little opportunity of coming in contact with the people. Again, quite a few nominal Church people, confirmed in other parishes, coming to Fort Atkinson in former years and not finding the services of the Church, have associated them-

ST. PETER'S CHURCH
FORT ATKINSON

selves with one or other of the Protestant bodies and decline to identify themselves with the weaker. Much could be done to rectify this condition by zealous pastoral work on the part of a resident priest. There is in my opinion a great opportunity for building up a healthy and strong Church work, if seized now and placed in the hands of an earnest and sane priest, who must identify himself with the life of the community. Persistent diligence in collecting the scattered communicants and those having ties or associations with the Church and organizing them into interested workers is what is needed, together with making the Church and her worship and claims known more generally and especially amongst those who have no Church affiliation. TEACHING, not preaching, is what is needed. A very great misconception on the part of those not of our communion exists as to the Church's principles and practice.

Fort Atkinson is a live, growing city, strongly American, with a splendid class of citizens, but the predominant conception of religion and worship is modern liberal Protestantism. In order to gather a congregation, the Protestant bodies have continuously to offer fresh and varying attractions, but that high pressure ecclesiasticism (if indeed such it can be called) is bound to peter out. The Church needs to be represented on the

ground to exhibit and offer real worship to starved souls. HERE IS A STRATEGIC POINT WHICH THE CHURCH EXTENSION BOARD OUGHT NOT TO FAIL TO SEIZE.

The mission has acquired a nice property with a good Church building formerly owned by a German Methodist society. The interior has been arranged for Church worship with a simple but dignified Altar; a good vested choir of men and boys renders the musical parts of the services, including the Eucharist once a month. Any questions as to High Church or Low Church are unknown. What is needed is a RESIDENT PRIEST, and sufficient support for a few years, and then the work will take care of itself. I am certain that nothing commensurate with the opportunity can be accomplished by my going there on Sundays from Nashotah. HOWARD B. ST. GEORGE.

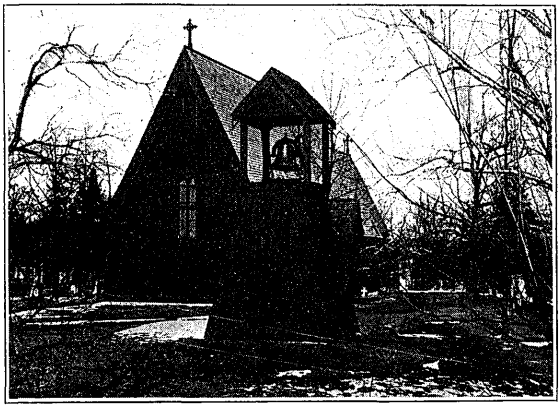
ST. JOHN CHRYSOSTOM'S PARISH, DELAFIELD

Rev. Elton C. Healy, Rector

(St. John's is a parish, and does not receive money from the Diocese. It is shown merely on account of its interesting building and for reason of its past history.—ED.)

St. John Chrysostom's Church, Delafield, is a most beautiful little oak church and has far too

long a history for the short space allotted here. It was consecrated May 20, 1856. There are about ninety communicants in the parish, most of whom love the church as they do their own homes. The property is in good condition and several im-



ST. JOHN CHRYSOSTOM'S CHURCH, DELAFIELD

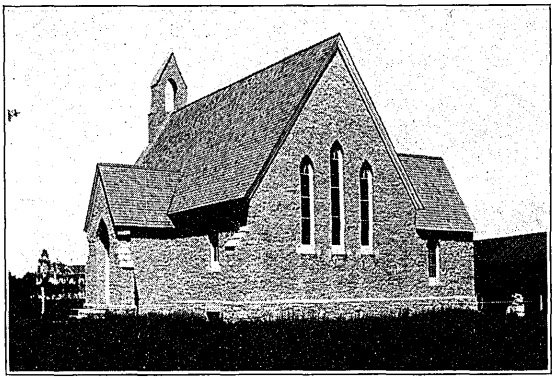
provements are about to be made. It has never received any financial aid from the Diocese. The greatest need at present is a Guild Hall for which there is about $700 on hand. Other needs are small and can easily be met.

The tradition is that St. John's had the first stone altar and the first rood screen in the United States.

ELTON C. HEALY.

ST. MARY'S MISSION, DOUSMAN (WATERVILLE)
Rev. Elton C. Healy, Priest in Charge

This is a prosperous little country mission with about sixty communicants. It has a beautiful little stone church which seats about eighty people. Its members are very faithful and loyal.



ST. MARY'S CHURCH, DOUSMAN

They keep the property in beautiful condition and free from debt of every kind. Many parishes might follow the example of this little mission and be much better than they are. I have had charge of the mission for the past fifteen years and during that time it has received no outside assistance at all. There is little or no chance for growth and there is little likelihood of any decrease. There are no present needs.

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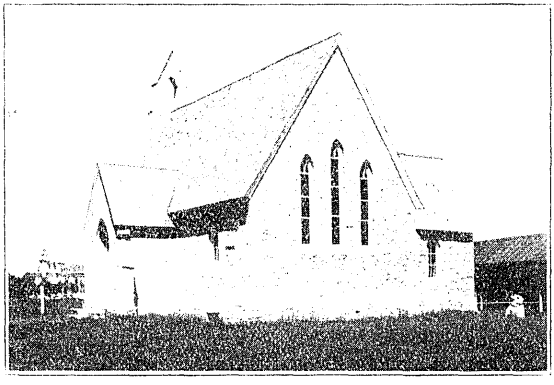

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ELTON C. HEALY.

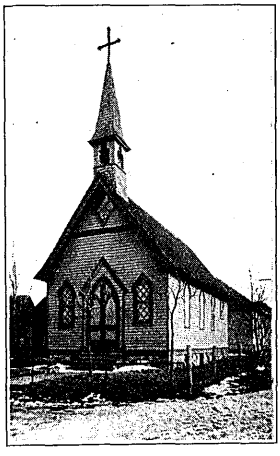
HOLY INNOCENTS' MISSION, NASHOTAH (PINE LAKE)

This mission has about fifty communicants and the services are fairly well attended. The Church property is in good condition. The small cemetery is beautifully kept. This mission is self-supporting. There is but little chance for growth, and as the present members are so loyal there is very little danger of it decreasing. It is not in immediate need of anything.

ELTON C. HEALY.

ST. CHAD'S MISSION, OKAUCHEE

This mission is situated in a small, scattered village about two and one-half miles east of Oconomowoc, on the C., M. & St. P. Railroad in the lake district of Wisconsin.



ST. CHAD'S CHURCH
OKAUCHEE

The mission was founded about fourteen years ago, and the services commenced in the school house. Later the church was built, a wooden frame building with two small vestries at the west end, with seating accommodations for seventy-five.

The Guild Hall, also a wooden frame building, stands immediately in the rear. It was built in 1911, has a stage and two small rooms and an auditorium with seating accommodations for 150 people.

The mission is in the care of a theological student from Nashotah House. Sunday School is held every Sunday, Evensong is read every Sunday, and the Holy Communion is celebrated about six times a year.

The property is entirely free from debt.

Okauchee is a widely scattered district—a large summer resort—with the visitors not interested in the work. There is much to contend with in the nature of saloons and dancing halls in the vicinity. St. Chad's is the only church in the neighborhood. There are a few of the faithful who attend regularly and it is for these that the Church continues.

The fixed population of Okauchee has been stationary for some years and from the missionary's point of view little can be said of the future possibilities.

The present needs are: Horse shed, $150; concrete walk, $15; new windows, $10; new lighting apparatus in church and guild hall.

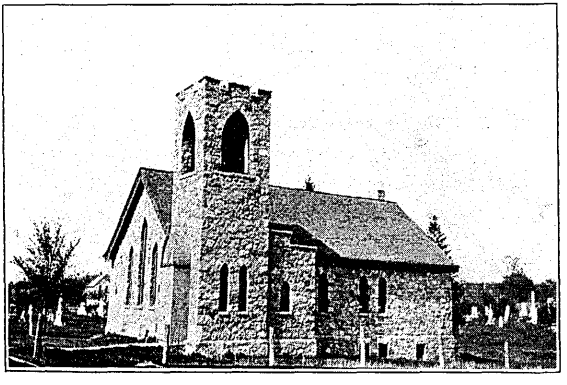
ST. MICHAEL AND ALL ANGELS' CHURCH, SUMMIT

ST. MICHAEL AND ALL ANGELS', SUMMIT CENTER

A small summer chapel under the care of the Rev. John White, Rector of Oconomowoc.

ST. PAUL'S PARISH, ASHIPPUN (Alderley)
Rev. Robert D. Vinter (Nashotah), Deacon in Charge

(Ashippun is a self-supporting parish, and does not receive money from the mission funds of



ST. PAUL'S CHURCH, ASHIPPUN

the Diocese. It is shown in this connection as an important part of the work served from Nashotah House.—Ed.)

The work at Ashippun is in very fair condition at present. Services are held every Sunday, though celebrations are necessarily infrequent. The congregations average about twenty-five, as the people are all from scattered farms and much depends upon the weather. There is a Sunday School of about twenty-five members.

Financially the parish is in good shape. There is a small endowment, and the rent from a small rectory helps cover what expenses there are.

There are no future possibilities unless in some way the parish can be regularly worked by a resident or neighboring priest.

St. Paul's is entirely a rural parish; there is no town near by. R. D. Vinter.

GRACE MISSION, HARTLAND

Supplied from Nashotah

This mission receives no assistance of any kind from the Diocese. The present condition of the work cannot be said to be very prosperous on account of the circumstances under which it is carried on. The mission is supplied by one of the instructors of Nashotah Seminary, and the priest's work at school prevents him from doing little more work for the mission than Sunday duty.

An early celebration every Sunday, a late one twice a month, Morning Prayer the remaining two Sundays, together with Evening Prayer every Sunday, constitutes the programme of services. The Sunday School of about thirty-eight scholars, though small, is perhaps the most hopeful feature of the work.

The Woman's Guild is an active institution, meeting twice a month and working mainly for the support of the mission.

The Woman's Auxiliary is represented by a small following, active during the Lenten season, but dormant throughout the remaining months of the year. The Junior Auxiliary is responsible for most of the missionary work, thanks to the indefatigable effort on the part of its head, Mrs. Parker. A substantial box is prepared each year and the Church is enriched by some useful gift once a year from the proceeds of the work accomplished by this efficient band of young workers.

The present needs are such as can be supplied by greater enthusiasm on the part of the church members themselves.

ST. BARTHOLOMEW'S MISSION, PEWAUKEE

Supplied in Summer from Nashotah

Amount received from Diocese the past year, $25.

There is little to be said for the present condi-

tion of the work, due to the fact that the church is open only for a few months during the summer. A service is held during that time every Sunday afternoon and a celebration one Sunday in the month. There is no Sunday School.

The future possibilities are dependent upon the possibility of a resident priest taking up the work, which at present is a supposition, the materialization of which hardly seems possible.

OTHER MISSIONS IN THE MILWAUKEE CONVOCATION

ST. JOHN'S MISSION, SPRINGFIELD

Rev. Herbert C. Boissier, Priest in Charge

This mission receives no assistance from the treasury of the Church Extension Board.

There are 16 resident confirmed persons in the mission, 14 of these being communicants in good standing; there are 37 baptized souls; there is an organized Sunday School of 30 persons.

Sunday School is held every Sunday; on the first Sunday in each month the Holy Communion is celebrated, and on the third Sunday of each month an afternoon service is given by the lay reader from Lake Geneva. For some months in the past, an afternoon service was maintained by a lay reader, the transportation charges being

borne partly by himself. Usually two services a month are given during the winter and a few more during the summer months.

The present needs are funds for giving the field better oversight, one day's visiting with team and rig costing three to four dollars. The interior of the Church also sadly needs re-decorating, which will cost from $50 to $75.

HERBERT C. BOISSIER.

ST. JOHN THE DIVINE, PALMYRA

Rev. James Slidell (Whitewater) Priest in Charge

(As the Rector of Whitewater has but recently assumed charge, the notes, at his request, were written by the former rector.)

This mission received from the Diocese last year, as usual, $50. Several communicants have moved into the village during the past year or two, and the Congregationalists have suspended their services, hence the work as far as attendance at service is concerned is better than at any time since I took the oversight in 1907.

The mission is not in need of anything, as we have a comfortable frame building, and the people pay the actual cost of sustaining the work.

REV. R. F. KEICHER, Momence, Ill.

ST. MARY'S MISSION, SHARON

Rev. George F. Brigham, Priest in Charge

Since receiving the picture here shown, the venerable curate of this mission has been stricken with paralysis, so that no account of the work at Sharon could be obtained.

ST. MARY'S CHURCH
SHARON

It is much to be regretted that we could not obtain Mr. Brigham's own account of the founding of the mission and the erection of the building, as the mission at Sharon is the result of long years of faithful service of this venerable priest. He is shown in the picture, together with Mr. John B. Holmes, warden of the mission.

This Church was entirely built by the sale of flower and vegetable seeds.

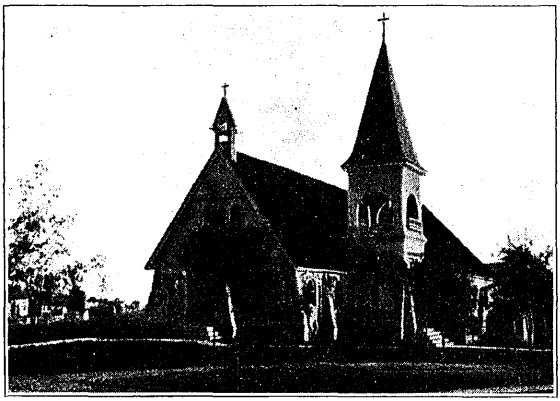
MISSION OF ST. JOHN THE DIVINE, BURLINGTON

Rev. Albert L. Ott, Deacon in Charge

This mission has received no money from the Diocese the past year.

The present condition of the work is fairly

good, and the future possibilities are very good. Burlington is a growing town and new people are bound to come in. Of all the smaller towns in



ST. JOHN'S CHURCH, BURLINGTON

the vicinity of the lake cities, this one has the best possibilities.

There is only one great need at present, and that is a parish house which could be made the center of the social life of the parish

A. L. Ott.

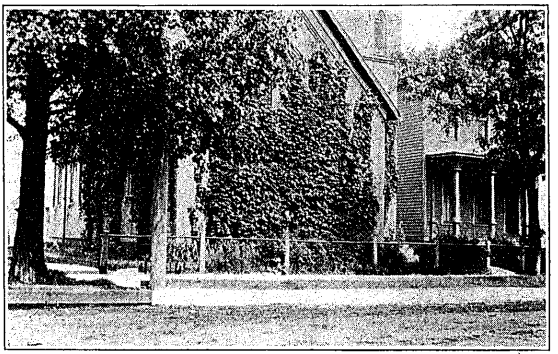
IMMANUEL CHURCH, RACINE

Rev. John M. S. McDonald, Curate

Amount received from Diocese, $200.

This mission has not yet fully recovered from the effects of being without a priest for more than

two years, but is doing very well under the ministrations of the present incumbent. The future possibilities of the work are uncertain at present. There is not much growth in this part of the town.



IMMANUEL CHURCH AND PARISH HOUSE, RACINE

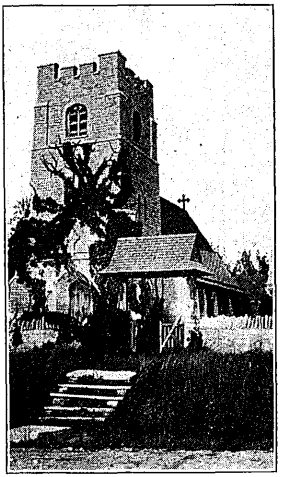
For the Church, however, this disadvantage is partly offset by the fact that some of those of foreign birth feel that our form of Christianity is more American than the forms under which they were brought up, and accordingly they send their children to us. For these and several other reasons the Sunday school is in a very flourishing condition.

The present needs are painting of parish house, which will cost about $125, and some other minor repairs amounting to about $45. The mission has

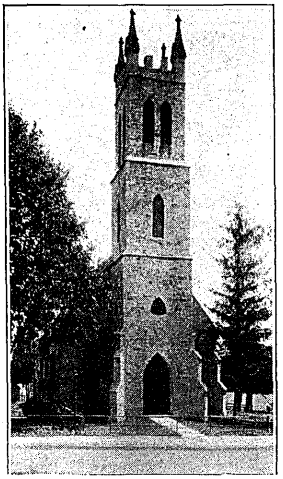
done much for itself in the line of repairs, but needs further funds to put the buildings in first class shape.

ST. PETER'S CHURCH, NORTH LAKE

St. Peter's, North Lake, is largely a summer chapel, although there is a Woman's Guild that



ST. PETER'S CHURCH
NORTH LAKE



ST. ALBAN'S CHURCH
SUSSEX

meets during the winter. It should be served from St. Alban's, Sussex, and has been at times, so that occasional services are held there in winter. The church, which is unusually attractive, was

practically rebuilt in memory of Col. J. McC. Bell, Sr., by his wife and children.

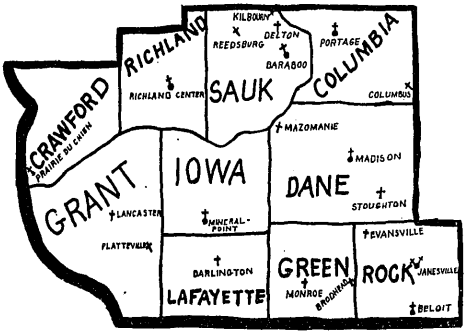
ST. ALBAN'S PARISH, SUSSEX

St. Alban's is one of the early missions started by Dr. Breck, organized in 1842. The church was erected in 1847. There is a large rectory built by Solomon Burleson, and a guild hall. The church is surrounded by a cemetery, and the whole group suggests an English country church. It ministers largely to the surrounding country.

The Convocation of Madison

Comprising the counties of Rock, Dane, Columbia, Green, La Fayette, Iowa, Sauk, Richland, Crawford, and Grant

The Ven. Walter Gardner Blossom, B.D.,
Archdeacon of Madison



MADISON CONVOCATION

[Parishes shown by cross and ball; missions by cross only]
Maps of three Convocations are drawn to uniform scale

THE MADISON CONVOCATION

The Convocation of Madison comprises that group of ten counties which lie in the southwest corner of the state, namely: Crawford, Richland, Sauk, Columbia, Grant, Iowa, La Fayette, Green, Rock, and Dane. It covers an area of 7,773 square miles and numbers a population of 324,308.

Possessing as it does a permanent and growing population made up of the best German, Scandinavian, Bohemian, and Anglo-Saxon stock, some of the richest farm lands in the state, renowned for its lead and zinc mining industries, and acknowledged to be the greatest dairy producing section in the United States, if not in the world, the Archdeaconry of Madison merits the attention and financial support of all loyal Church people.

The Church has scattered over this territory seven parishes and fifteen missions.

When the present Archdeacon assumed the work, eight of these missions with one parish were without priestly ministrations. At the present

time there are but three missions without regular services at intervals of greater or less duration.

Lancaster

At Lancaster, a town of 2,400 inhabitants, the county seat of Grant county, we have a flourishing work, with an enthusiastic body of about one hundred people ready to take hold, under wise leadership, and do great things for the Church and the community. There is, however, little money among them, making it impossible at this present time to support a resident clergyman. Could the Diocese afford to supplement a possible $700 raised by them with $300 more annually for a time, this splendid mission could soon be worked up to a strong self-supporting parish. At present the Archdeacon visits them every other Sunday and is always greeted with large congregations. As an example of their interest, in response to an invitation given recently to the congregation to attend the confirmation lecture at four in the afternoon, between thirty-five and forty adults attended. Can some of the larger parishes say as much?

[St. John's, Lancaster, now has a resident priest, appointed since the foregoing was written.]

In Lancaster we have a property which includes nearly a block, in the center of the town, with an attractive church building and a comfortable rectory. In the cemetery adjoining the

church rest the remains of the first Governor of Wisconsin.

A parish house or guild hall is much needed here to meet the needs of this rural community.

Delton

Another promising mission is Delton in Sauk county. Here we have a church building recently erected. Could financial help be given them now and services maintained every Sunday, the Church could soon become the principal religious body of the community. The only other religious body is the Methodists, and many of these good people are attracted to our services when we are able to have them.

Richland Center

At Richland Center, the county seat of Richland county, an active and growing town of 2,700, we have but recently established services, and there is already a membership of thirty-five. The cry here is "Give us a resident clergyman." The answer has to be, "It is impossible, for there are no funds with which to support him." They are doing the best they can for the present, with lay services twice a month and the visit of a priest once in the month for their Communions.

Could regular services be maintained here and a church building provided, this congregation would soon grow into a strong parish. As the conditions are now, some who would otherwise be

attracted by the beauty and dignity of the Church services drift into other religious societies, who seem able to provide them with the outer accessories of religion, such as regular services and a comfortable building in which to worship. Here also is the County Normal School where the Church's influence would be certain to be felt. "Now is the accepted time" for the Church to show her wisdom and statesmanship by "going over to help" at Richland Center.

Small Stations

Columbus and Mazomanie both present hopeful and encouraging outlooks under the administration of two faithful lay readers, but here as elsewhere the ministrations of a priest are required to do justice to the work. At Evansville, we have a church building and rectory, with a small band of devoted Church people in a community of 2,000, with services but once a month. Kilbourn, Brodhead, and Darlington are now being ministered to regularly by the clergy nearest to each, with an occasional visit from the Archdeacon to Kilbourn and Stoughton.

Prairie du Chien

Prairie du Chien, a town of 3,000 in Crawford county, has a very attractive church with guild hall attached. Here they have been without a resident clergyman for nearly fifteen years, with but occasional visits from nearby clergy. Most of that time,

however, lay services have been kept up by a faithful layman of the parish, thus holding the people together. It is much to the credit of the parish that during this time, without the leadership of a rector, they have built and partially paid for a convenient guild and choir room. At present there is a debt of $250 on this improvement, which strains the resources of the parish. The Archdeacon is now going to them once a month, when good congregations turn out to greet him. Could they have regular pastoral work done among them the congregation would grow and the work advance.

At both Dodgeville and Viroqua the outlook is promising for the planting of the Church at this time.

Dodgeville, Viroqua

Dodgeville has a nucleus of from ten to a dozen to start with and could a man be sent to them with any degree of regularity, much could be done. At Viroqua, a man prominent in the Congregational society told the Archdeacon recently that the time was ripe for the establishing of the Episcopal Church there, and he felt sure that if regular Sunday services could be maintained for a time the Congregationalists and Methodists, both being weak, would come to us in a body, leaving but two religious bodies in the town, namely, the Romans and the Campbellites, both of whom are

also weak. This plan, he said, had been suggested to him by the Methodist minister, who but recently was in charge of the local congregation. Viroqua is a town of 2,000 inhabitants. Oh, for a man to send to them, or an extra Sunday in the month, that the Archdeacon might go himself!

Although an aggressive campaign is now being waged in this convocation and all is being done that can be done with our limited force of men and money, it is a fact that we are but touching the field in spots. There are fourteen towns ranging in population from 1,000 to 5,000, and 142 towns ranging from 100 to 1,000, in which the Church service is never read.

Summary

Think of it! One hundred and fifty-six towns in a territory covering ten counties in which the Church is making no effort to establish herself. Think of the potential possibilities going to waste. And what is the reason for it? Because the men in the field are inactive? Assuredly no. No body of men work harder in the face of discouragement or undergo more hardships or endure more sacrifice for the cause they love than these men. The reason lies right here, that the convocation has no money with which to secure additional men to send to these places.

The Convocation of Madison at the present time costs the Diocese just $900 per year. Imag-

What We are Investing

ine a great mercantile house invading the same territory for the purpose of establishing branch houses in these 156 towns, maintaining managers in each, or in groups of two or three towns, and appropriating for salaries, advertising, travelling expenses, postage, etc., the sum of $900 per year! I need not attempt to picture the ludicrous figure such a concern would cut among its business associates. It would be impossible for such a concern to find men who would even attempt such a task, much less succeed. And yet that is what the Church in her thoughtlessness asks her clergy to do. This same territory contributed last year for general missions $636.41 and invested in permanent improvements $4,401.40. Not such a bad investment, that $900, the business man will say!

What We Ought to Do

The Convocation of Madison needs from $2,000 to $2,500 a year to meet in any adequate measure the demand made upon it. With this amount Richland Center could be helped to secure a resident man who could also look after Mazomanie. This would enable the Diocese to support perhaps one or two men, either at Madison or at some equally central point, and under the direction of the Archdeacon, care for many of the places now supplied only occasion-

ally, and assist in planting the Church in many of the towns already mentioned where her services are never heard and her sacraments never administered.

May the laity see their Christian duty to this rich field, which is certain in time to make large returns to the Diocese in money and souls for the small amount invested. And may they grasp the opportunity now, while the harvest is ripe, to give of their means, that in the years to come these people, many of whom know not of us now, may rise up and call them blessed; because, like the men of Israel at the call of their nation and their Church, they too "came to the help of the Lord, to the help of the Lord against the mighty."

W. G. Blossom.

OTHER MISSIONS OF THE MADISON CONVOCATION

ST. STEPHEN'S MISSION, STOUGHTON

The amount received from the Diocese the past year was $233. The Ladies' Guild is doing good work in raising money for the running expenses, light, gas, water, etc. The average attendance on Sundays is fifteen, and at Sunday School, ten. Up to the present time the mission has been unable to pay for the entire services of a lay reader.

But there is every reason for encouragement. The mission was opened last June after being

closed for two years, and the people, though hard to find at first, have taken hold in earnest and are anxious that the mission shall remain open. There is especially a great possibility before us in Sunday School work, for there are many children in Stoughton who do not attend any Sunday School. Then the city is growing very rapidly and some few families have just moved into town who are Church people; so on the whole, with efficient work, the outlook for Stoughton is quite promising.

The church badly needs painting; the cost for one coat of paint would be $50, for two coats $80. This will include some interior carpenter work, which is needed. The interior also needs repainting, which will cost $40. A small organ is needed. We can procure one for $25 (second hand) which will answer the purpose admirably.

HOLY TRINITY CHURCH, MONROE

There is a mission at this point, and a small frame church in good repair, seating about seventy-five people. The work at present is closed and it will scarcely be possible to reopen it until more assistance is given to the Archdeacon.

Is it economical to keep churches closed, when there are people all about them?

ST. PAUL'S MISSION, COLUMBUS

This mission has received no money from the Diocese the past year, except indirectly through

the fact that it receives the services of the Archdeacon.

At present the church building and guild hall are in good repair, the church is free from all debt, and is not likely to go behind in the running expenses. Mr. C. S. Turquand of Nashotah House, is serving as lay reader. The church and guild hall have been renovated, new furnaces put in both, and city water installed in the guild hall, all of which have been paid for. St. Agatha's Guild is largely instrumental in the work of keeping up the mission.

ST. PAUL'S CHURCH
COLUMBUS
[Guild Hall in the rear]

The future possibilities are an unknown quantity, inasmuch as it is so easy to get the services of a priest from Nashotah House, which gives little opportunity for parish work. If a resident priest might be secured, the prospects for development would be good, but as long as it continues to be served by clergy who merely spend the Sunday in the city, there is not much chance for advancement; although, on the other hand, it is

so much alive that there is no danger of falling away.

ST. MARTIN'S MISSION, BRODHEAD

Rev. Henry Willmann, (Janesville), Priest in Charge

The mission at Brodhead was originally known as Seabury Mission, but some years ago it was renamed St. Martin's. It was organized in 1880. There are about twelve communicants, but not over eight of them are active. They have, on the average, one week-night service a month and have not had a Sunday service in three years. I give my services and they pay my expenses, so the mission might be called a parochial mission of Trinity Church, Janesville. HENRY WILLMANN.

ST. JOHN'S MISSION, EVANSVILLE

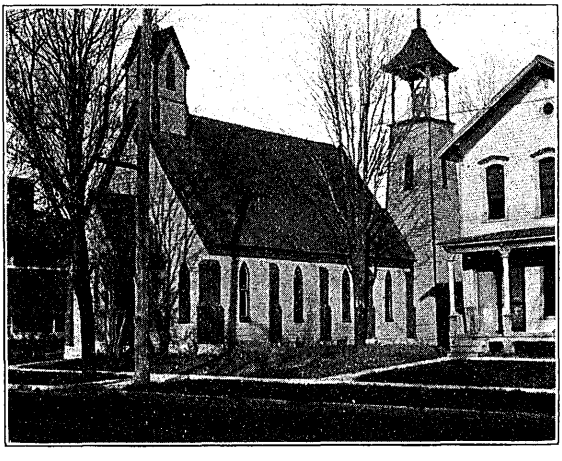
This mission receives aid only indirectly from the Diocese through the fact that it is under the care of the Archdeacon.

The present condition of the work is good. The congregations are fair, there is a small band of devoted workers, and many of the communicants who have been dormant are awakening. For the first time in the history of the mission, the Duplex envelopes are being used, with marked success.

The future possibilities are in time a self-supporting parish with a resident priest. The

town, with a population of 2,500, grows slowly, but draws its citizens from the better classes. The Church is gaining ground, though it competes with four of the denominations.

The present needs are about $1,000 for repairs



ST. JOHN'S CHURCH, EVANSVILLE

on the church, and $300 for the rectory. The Bishop has promised $300 and the Guild has raised $120 for use on the church. A new chimney is needed, steel supports for the belfry, new electric light fixtures, a portion of the roof must be shingled, and the interior redecorated.

The mission pays about $275 on clerical salary, besides the running expenses. The past year it

also paid $23 on Diocesan Endowment, $29 for Diocesan Missions, together with $17.25 on an apportionment of $10 for General Missions.

TRINITY CHURCH, PLATTEVILLE

Rev. A. M. Sherman, Priest in Charge

This mission received $250 from the Diocese the past year. The work is in good shape, with some slight advance over previous years. The place with its 4,500 inhabitants is the largest in this section of the country. Several mining interests have their headquarters here, and there is a normal school. The place is growing slowly and the Church may expect to share in the growth.

Frequent removals, due to business interests, have kept back any special growth. A more stable population is needed. The mission has an excellent property, with buildings in good condition and no indebtedness. The prospect for the future is quite hopeful. A. M. SHERMAN.

KEMPER MEMORIAL CHURCH, DARLINGTON

This mission also received $250 from the Diocese the past year. The work at present is quite as good as at any time since I have had it in charge, its growth depending upon the growth and character of the population. The place has 1,800 inhabitants and has not grown in numbers

in the past few years. The make-up has changed somewhat, with a larger percentage of Roman Catholics and Lutherans by inheritance. It is the

KEMPER MEMORIAL CHURCH, DARLINGTON

principal distributing point of a rich farming region and is also the county seat. Therefore there is far more likelihood of an increase than of a decrease of population. A. M. SHERMAN.

HOLY CROSS MISSION, DELTON

Rev. H. A. Link (Mauston), Priest in Charge

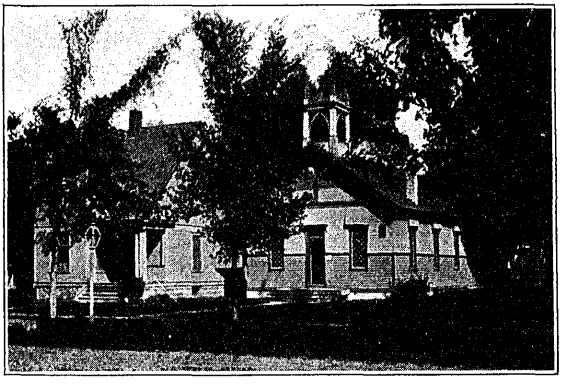
Delton is a small hamlet situated three miles southeast of Kilbourn. For years the Methodists had the field to themselves until the Church began its work under the faithful guidance of Fr. Gorter. Here one finds forty Churchmen, faithful and very progressive. We have a frame building well kept and always ready for the next service. The

future holds forth great possibilities for this mission. One hundred and fifty dollars is about all that could be raised, but with a priest at Kilbourn who could give more time to the work than I can, there is no reason why Delton could not be over one hundred strong in a very short time. Here again, the cry is not for money, but for a priest.

H. A. LINK.

ST. PAUL'S MISSION, KILBOURN

We have about fifteen Church people, good, sound Churchmen. We own a very beautiful church building and model rectory. The mission will never become strong, but it is the logical place for a missionary to reside and work Delton and Big Springs. Three hundred dollars a year



ST. PAUL'S CHURCH AND RECTORY, KILBOURN

could be raised, and this, together with the amount raised at Delton and the new work at Big Springs, plus missionary aid, would enable a priest to live well at this point and find a big and promising field. The priest's time and the missionary money would not be spent in vain, as I consider this the best field under my charge. H. A. LINK.

ST. JOSEPH'S MISSION, BIG SPRINGS OR LEWISTON

This is the mushroom mission. In one day I baptized twelve. There are a number of old Church of England people at Big Springs and quite a number are willing to return to their mother Church. Here is a good field and one that the Church cannot pass by. Over 50% of the people never heard a Prayer Book service nor saw a priest vested. It is hard for people in our large cities to realize the condition that prevails in the rural districts of a supposed Christian state like Wisconsin, but it is true nevertheless that there are districts right here in our state where the Church is not known.

This mission is located fifteen miles northeast of Kilbourn and reached only by carriage. What we need here are services on Sunday for about two months. This can be done only by putting a priest at Kilbourn; one who has the missionary spirit and will work this territory thoroughly.

H. A. LINK.

The Convocation of La Crosse

Comprising the counties of
Vernon, Juneau, Monroe, and
La Crosse, and the remaining
counties in the Diocese lying
to the north thereof

LA CROSSE CONVOCATION

[Parishes shown by cross and ball; missions by cross only]
Maps of three Convocations are drawn to uniform scale

THE LA CROSSE CONVOCATION

I recall a conversation held on the train six years ago. We were between New Richmond and Clear Lake in the midst of beautiful farms. The question was asked, "Will this prosperous farming region ever stretch northward as far as Lake Superior?" It was answered by another question: "Will the water in that brook ever reach the Gulf? The tide is set in that direction and all that is required is time."

To-day, after only six years, the truth of that assertion is evident. That farming region does extend as far as Lake Superior. If you will take a map of Wisconsin and draw a line from Hudson eastward as far as Clark county, then to the north as far as the lake, you will have cut off that portion of the Diocese of Milwaukee which is assigned to the Archdeacon of La Crosse.

Notice the miles of railroad is this portion. Four lines of the Soo R. R., besides two branch lines; two lines of this road running east and west and two extending northward to Superior; of the

Omaha R. R. there is the main line from the Twin Cities to Chicago, and two divisions, one from Hudson to Superior and another from Eau Claire to Ashland, besides the Tuscobia branch extending almost to Park Falls. The average distance between stations on these lines is seven miles, and after six years' experience here I feel safe in saying that in or about each of these small towns we find a few Churchmen. Many of these I have heard from. Unto some I have gone to give the sacraments and to bury their dead. They want the comforts of the Church and I think they have the right to ask for them.

The trying feature of missionary work here in years past was the fact that the early settler was transient. He was drawn here by the lumber industry, engaged in the office, the mill, or the camp. After the destruction of the forests, one class of lumbermen migrated. Another class, lingering, made an unsuccessful attempt to clear the land and build a home. The latter class has now gone and their small clearings have been eagerly seized by the farmers, who have come to remain.

All the larger towns have had the same experience. After a rapid growth, they sustained a crushing blow when the sawmill closed. Then they slowly recovered, depending upon the support that comes from the tillage of the soil. Just as the farmer has come to stay, so the merchant

and professional man that come now intend to make a permanent home.

What effect had this on our missions? There came a time in the history of each one when the chief supporters moved away, and it required years to recover from that loss. We built a church at Hayward two years ago. At that time we knew that the mill would not remain many years. It ceased operations last summer, and we have lost one-half of our communicants. The task of building up a permanent congregation must now be undertaken.

The money and the labor expended in the past few years have given communicants to parishes scattered all over our country. What we accomplish now will be of a more permanent character. Evidently this is the time for the Church to make every effort to become established in all the land. We have a splendid beginning. In the more important towns we have church buildings, in some instances parish rooms, with a faithful band of workers in each laboring for the Church they love.

I mention two of these missions:

Spooner

(1) St. Alban's, Spooner. This town of over 2,000 inhabitants is at the end of a railway division. A large number of the operators live here with their families; a larger number spend part of the time there living in hotels and boarding houses. There

is need of special work there. Four years ago this mission was practically dead; no Sunday School, only a few attending services, which were often held without music. I started the fires to warm the building. Now we have a flourishing Sunday School of forty or more. All services are well attended and the church building seems too small. The women of the Guild are very anxious to have a guild room. In this they should have assistance, and the building should be of such size and plan as will afford facilities for work among the young men and boys who frequent the public smoking rooms and saloons.

(2) St. Barnabas', Clear Lake. I mention this mission as an example of what can be accomplished in small towns. There are only 800 inhabitants there and no special industry. We started this work in August 1907 with only three communicants. Last year I reported forty-three communicants. With the help of the Bishop we have built a brick church which seats about one hundred, and it is evident now that we should have built larger.

Clear Lake

Considering the whole field it seems to me our needs are:

(1) A fund from which we can draw from time to time a few hundred dollars to encourage a mission in the erection of a building.

(2) Support for two more priests to extend

the work and give more services in the missions already established. The Archdeacon would then be able to devote part of his time to visiting towns in which we have no work at present, to care for our own people, and to establish new missions wherever his efforts meet with a promise of success.

OTHER MISSIONS IN THE LA CROSSE CONVOCATION

ST. PETER'S MISSION, NORTH LA CROSSE
ST. PAUL'S MISSION, ONALASKA

At the time the two churches at North La Crosse and Onalaska were built there was a considerable American population, held there by the lumber industries, but that has all gone and those living in the two places are mostly Lutheran and Roman Catholic, as well as foreigners. The only possible use for the building at North La Crosse is to minister to children; this could be done, if there were a curate at Christ Church ready to include that among his duties.

W. E. Johnson,
Rector, Christ Church, La Crosse.

ST. AIDAN'S MISSION, SUPERIOR

Rev. M. W. Ross (St. Alban the Martyr), Priest in Charge

St. Aidan's Mission was founded by the Rev. Palin Saxby in January 1900 in that part of the city of Superior known as Billings Park. The present building was purchased during the same year from the Baptist society and was remodelled for Church purposes. The tank used by the Baptists is still in good order beneath the chancel floor.

ST. AIDAN'S CHURCH, SUPERIOR

Services have been kept up at this mission with considerable regularity, but the closing of the steel plant a few years ago resulted in the removal of the majority of our communicants from that part of the city.

For several years St. Aidan's was under the care of the Rector of the Church of the Redeemer, though organized by the Rector of St. Alban's parish. On June 1, 1912, St. Aidan's was placed under the charge of the present Rector of St. Alban's and services have been held regularly

since that time. The Sunday school is growing and there seems to be a real interest in the work on the part of the members generally.

St. Monica's Guild, an organization made up of a few earnest women, has done remarkable work in raising funds for current expenses and other purposes. The property is entirely free from debt, but is badly in need of repairs, such as shingling, painting, etc.

The priest in charge receives $50 per annum from the Church Extension Board.

ST. JOHN'S MISSION, MAUSTON

Rev. H. A. Link, Priest in Charge

This mission began its work on Sunday, December 19, 1886, when the Rev. T. K. Allen held the first service. It has been characteristic of St. John's that the mission has always shown quiet but steady growth, having started with two male and five female communicants.

ST. JOHN'S CHURCH
MAUSTON

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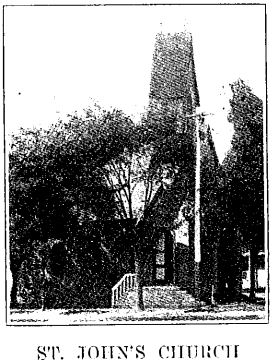


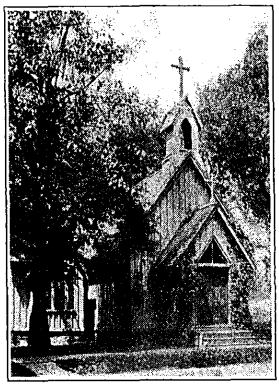
ST. JOHN'S CHURCH
MAUSTON

The mission possesses a good working plant, having a brick church, frame rectory, and a large guild hall. The backbone of the

mission is St. Mary's Guild. A harder working organization can be found nowhere. The Guild pays over one-half the salary and the running expenses. Large and surprising results cannot be expected, as Mauston is largely Roman Catholic, and there is no industry to bring in new blood.

A great need is felt in reaching the rural district. This can be done by having the priest at Mauston concentrate his efforts in and around Mauston. Mauston has been raising $600 per annum and if the Mission Board would pay an additional $300, the curate in charge would then receive a stipend large enough to do the work and not touch only the surface. H. A. LINK.

ST. JOHN'S MISSION, SPARTA



ST. JOHN'S CHURCH
SPARTA

The work at this mission the past two years has been very quiet, due to the fact that there has been no priest in residence. There is no reason why the Church should not be strong at this point. A priest must be sent there as soon as possible, if we desire to hold our people.

The church building is sadly in need of repairs, but the greatest present need is a priest.

St. John's Mission was organized by Dr. Durlin in 1863. For a time it was a very flourishing mission, so that the church had to be enlarged. There were a number of resident missionaries. Three years ago it was closed and for two years only occasional services were held. Within the past year interest has revived and there are signs that again a good congregation and Sunday School may be gathered together. This is due to the Rev. H. A. Link, who already has more than one priest can do.

ST. SIMEON'S MISSION, MELVILLE

Rev. E. F. Hayward (Chippewa Falls), Priest in Charge

This mission receives $50 annually from the Diocese. The work at present is in a very satisfactory condition. The building has just been completed, a combination of guild hall and church admirably adapted for rural work, where the church must be the social center of the community.

ST. SIMEON'S CHURCH
MELVILLE

St. Simeon's is in a strictly rural community, with no town

very near, so that there is not apt to be any great or startling growth, but from the signs which are now apparent in the congregation, it is quite evident that the mission will grow to be a much stronger organization than it is now, with a wide circle of influence. The people are all a unit, are hard workers, and take much pride in their building.

The mission at present is much in need of a hymn board, font, chancel chairs, etc.

GRACE CHURCH, MENOMONIE

Rev. E. E. Williams, Rector

(Grace Church is a parish, but is allowed a grant from the Board each year on account of work done among the students at Stout Institute.—Ed.)

The amount received annually from the Diocese is $200. The present condition of the work here is satisfactory. We have eighty-six communicants, none of whom are well to do and all of them are doing their utmost for the parish. Were it not for the assistance of the Diocese it would be difficult to maintain the work in this important school town.

The future possibilities indicate that Grace Church must be ever more or less of a students'

church. There are now more than 500 students in attendance at the Stout Institute, quite a number of whom are communicants of the Church, and many of whom either have no Church home, or are indifferent to their early religious training. Each confirmation class contains some of these latter. But the number of students is to be very greatly increased. Each year there have been more applicants for admission than the school can accommodate. The legislature has appropriated $265,000 for new buildings, the erection of which will begin this summer. When these buildings are completed the enrollment will be greatly increased also. At any rate, the opportunity for missionary work will be great indeed.

The church here is badly in need of repairs—a new furnace and new roof being urgent needs. But in view of the increased opportunities that will soon be ours, it hardly seems advisable to spend much in repairs. Undoubtedly a church building should be erected on our excellent location that would accommodate a congregation of 250. Our present edifice, by crowding, will seat about 140. On several occasions since I have been here we have had to take care of the overflow in the adjoining guild hall. E. E. WILLIAMS.

ST. MARY'S MISSION, TOMAH

Rev. James Wessell Smith, Curate

Amount received from Diocese, $300.

This is a very old work in the convocation, and its condition may be described as "stable." In connection there is an important work done with the Indian youth in the Government School two miles from Tomah, where the priest goes once a week and instructs a class of fifty or more boys and girls. They come to St. Mary's for worship.

The future possibilities are normal growth with the advance of culture and Americanization of our foreign element. As the Indian school changes in personnel each year, this also presents a new field constantly.

The principal need at this point is a parish house which could be a social center and afford a better means of instructing young and old in the ways of the Church.

THE HUDSON GROUP

These are a group of well established missions, supplied for some time past from the parish of Hudson. Hudson is a self-supporting parish, the missionary grant which shows in the Journal being made for outside mission work and not for work in Hudson.

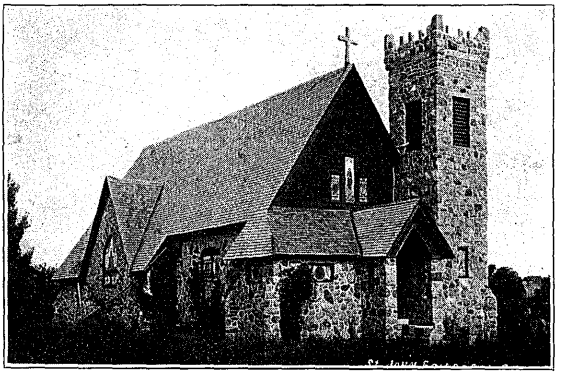
ST. JOHN'S, ELLSWORTH

Rev. T. C. Eglin, Priest in Charge

1. The mission receives $66.67 from the Diocese.

2. The condition of the work is excellent.

3. The possibilities of work could not be brighter than at the present time. We are the



ST. JOHN'S CHURCH, ELLSWORTH

fortunate possessor of a good lay reader, the principal of schools, a man who loves the Church dearly. He is superintendent of the Sunday School. My congregations are mostly outsiders, and the interest has been maintained, although the best I can do for them is a week-night service. We are reaching the young people.

The building itself is very interesting, it being

the work of Mr. Mark M. Sanderson, who built it with his own hands and knows the history of nearly every stone in the building. It stands as a monument of what one man can do who has work and perseverance for his Mother Church.

TRINITY, RIVER FALLS

TRINITY CHURCH
RIVER FALLS

1. Amount received from Diocese, $66.67.

2. The congregations are better than for years.

3. The greatest need, and upon which the future depends, are laymen who will devote time to the Sunday School. The building is unfortunately located, being on one side of town.

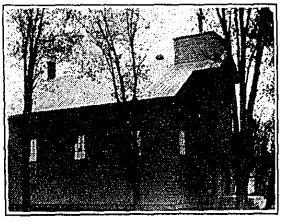
CALVARY, PRESCOTT

1. Amount received from Diocese, $66.67.

2. A hearty, devoted congregation, the great need being workers who can maintain a vigorous Sunday School. Until this condition is satisfied there will be little growth in the mission.

As the church at Prescott was much too large for the congregation an unusual experiment was tried. It was divided in half by a partition, the

windows of which are of frosted glass. On one side the ceiling forms a gable with the roof, and the effect is that of a perfect small church just the size needed. The other side was ceiled with a flat roof of roofing paper and forms a sufficiently large room to be used for guild purposes, suppers, etc.



CALVARY CHURCH
PRESCOTT

The great need of all these missions is a second priest, who can give more time to them than the Rector of Hudson is able to give. Such a man could easily look after Ellsworth and River Falls, giving them Sunday services and pastoral care, and perhaps reach out into the surrounding country. The difficulty with Prescott is the difficulty of reaching the town from Hudson. The missionary at present has to travel eighty-six miles in Minnesota to reach his appointment.

THE EAU CLAIRE GROUP

This group of missions is generally known as Christ Church Missions, as they were all started from the parish church at Eau Claire, some within recent years and some several years ago.

ST. EDWARD'S CHAPEL, EAU CLAIRE

Rev. Philip Henry Linley, Priest in Charge

This was formerly a separate mission of the Diocese, but in 1906 the mission organization was dissolved and the congregation attached to Christ Church. It is now run as a chapel of the parish and receives no aid, except some small aid which has been given recently for restoring the fabric. The chapel ministers to the north side of Eau Claire, but is chiefly used for a Sunday School gathered from children living on the north side.

S. LUKE'S MISSION, ALTOONA

Rev. William F. Hood, Jr., Priest in Charge

The largest and most promising of the Eau Claire group. Altoona is a railway division point, and the congregation, almost without exception, are connected with the Omaha railway in some capacity. The town is now growing rapidly and in the spring will be connected with Eau Claire by a trolley line. As the limits of the two cities touch, it seems as if it will be only a question of a little time when the two towns will be grown together. In that case St. Luke's would form a substantial nucleus for a new parish in Eau Claire. The mission at this point owns a very good mission chapel with basement guild hall, valued in all

at about $2,000. There is a debt of about $600 on the building.

The most immediate need is $300 to build a room in connection with the church to be used by the priest in charge, so that he may give more pastoral care without great expense. In time it is hoped also to erect a building of some kind which could be used for social purposes by the railroad men. At present there are no places of this kind, and the need is sorely felt.

ST. DAVID'S MISSION, FAIRCHILD

Rev. William F. Hood, Jr., Priest in Charge

The work at this point is small, but the congregation are faithful. The services are held in a lodge hall, which has to be prepared each time a service is held. The principal need here is a building of some sort which the mission could have for its own use.

ST. MICHAEL AND ALL ANGELS', MERRILLAN

Rev. William F. Hood, Jr., Priest in Charge

This work was in a fluorishing condition, but a number of removals have depleted the communicant roll in an alarming manner. The town, however, is well located and will in time become more important as a railway and trading center, so that it is important that this work, however small, be kept alive. The services are held in a

"union" chapel. The present needs are small, but very material help could be given by small contributions to the running expenses of the mission during this critical period.

ST. ALBAN'S MISSION, BLACK RIVER FALLS

Rev. William F. Hood, Jr., Priest in Charge

This is a very old work, being started in Bishop Kemper's day, from the parish at La Crosse. The retiring of the lumber interests from this part of the state hurt the Church seriously, so that while there is still a good town, the Churchmen are few. It should properly be worked from a point south, as in this way the operating expenses could be much lessened. The only way in which the mission could be revived successfully would be to start Sunday services, and that is impossible with the present train service.

ST. ELISABETH'S MISSION, OSSEO

Rev. William F. Hood, Jr., Priest in Charge

This mission, located on a branch line from Fairchild, was started in 1911 with two communicants. Since that time there have been twelve confirmed, and although there have been a few removals, the mission is now well established and in a position to grow. Through the generosity of friends, a small building and lot have been purchased, and nicely fitted up for the services

of the Church. The peculiarity of this mission is the great enthusiasm with which the people study about the Church, her doctrine, and her ways, and, most important of all, her mission fields. The great need here is a suitable church building and a Sunday service.

MONDOVI

A few loyal Churchmen have been discovered at this point, and regular services have been started. It is too soon, however, to judge as to the possibility of increase, or to know whether we have yet discovered all the Churchmen resident in this vicinity.

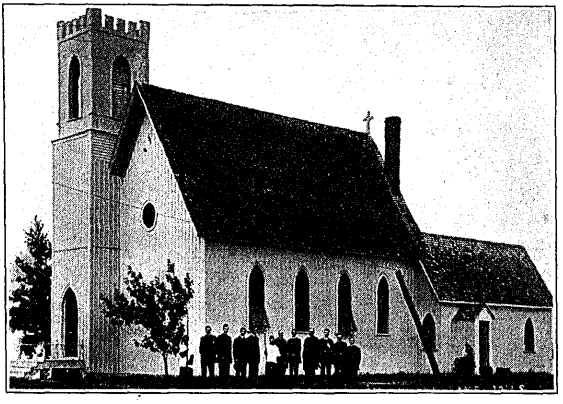
None of these missions receives money directly from the Diocese. The missionary, however, receives $300 a year from the Church Extension Board for his services in this vicinity.

THE NORTHERN GROUP

Shell Lake

St. Stephen's, Shell Lake, was built in 1883. At that time there was a large lumber mill. When the mill was closed the town went down, but of late has become the distributing point for the country around. There are about fifty communicants and a Sunday school of about twenty. The La Crosse

Convocation met there one spring, and at that time the picture was taken. There are two small rooms attached to the church where the priest can

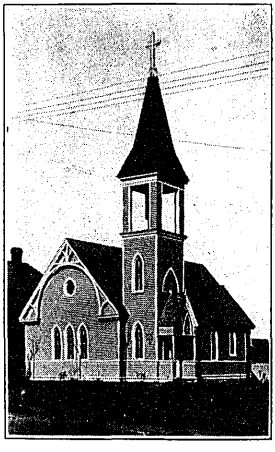


ST. STEPHEN'S CHURCH, SHELL LAKE

stay in summer, but they are not properly arranged for winter quarters.

St. Mark's, Barron, was built in 1893, the mission having been organized two years before. There is a good church and rectory. Barron is the county seat and is the center of an unusually fertile farming country. It is already an important center and is bound to become still more so. We should have a strong mission but the many changes in the missionaries, and the fact that those who have

Barron



ST. MARK'S CHURCH
BARRON

been working there have had too many places to look after, as well as other causes, have so interfered with the work that it is not as strong as it was two years ago. There is a small rectory, which is at present rented, and the income is used for the current expenses of the mission. There are about twenty communicants and the same number in the Sunday School.

Turtle Lake

St. Philip's, Turtle Lake, was organized in 1901. They have a small, well furnished church, built by the people with very little outside aid. There are about twenty communicants and a Sunday School of thirty.

ST. PHILIP'S CHURCH
TURTLE LAKE

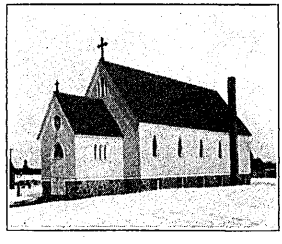
Star Prairie

The mission at Star Prairie was organized as far back as 1858, but the church was not built until 1878. The work was largely due to the Rev. A. B. Peabody, who served it for over thirty-five years, together with some neighboring missions. There is a rectory, which is rented. Star Prairie is some distance from the railroad, the nearest town being New Richmond. It ministers to a rural population.

ST. JOHN BAPTIST'S CHURCH, STAR PRAIRIE

Hayward

The Ascension, Hayward, was started in 1892 by the Rev. E. F. Gee. Two years ago a church was built with a basement guild hall. The town is unusually attractive and progressive, but has grown up in connection with a large lumber mill that is now only running at intervals and is likely to shut down. There will then be a difficult time until the town has a



CHURCH OF THE ASCENSION HAYWARD

natural growth, but this is bound to come, as it is the distributing point for an increasingly large farming community. There are about forty communicants and a Sunday School of about twenty.

Other Points

There are also churches at Cumberland, Spooner, Rice Lake, and Clear Lake, and services are held at St. Croix Falls, where a lot has been bought, and at New Richmond, which has a small fund held by the Trustees of Funds and Property for the purchase of a lot or the erection of a church. We once had a church here, but it was blown away by the cyclone, and so many of our people were killed or moved away that it was thought best to sell the lot and fund the money. All of the towns in these northwestern counties are growing and the country is being opened up. In many cases we were the first to go in. Now, especially in the larger towns, the other religious bodies have far surpassed us.

They have rural churches that feed these towns, they have resident missionaries. We have been spending less than $1,500 on twelve or fifteen missions. The missionaries have had altogether too much to do. No pastoral work could be done; it has been barely possible to keep up the services. The General Board does not help us. The Diocesan Board does what it can, but with the small

amount at its disposal, we are losing our opportunity in every direction, simply because we cannot put the sort of men we should put into the field; or we give one man altogether too much work to do.

In the foregoing pages the emphasis has been placed especially upon the work already in operation. Little attempt has been made to show what might be done in places where the Church is not represented in our Convocation.

We cannot begin to tell, however, of the demands made upon the clergy for regular services. The country is everywhere developing rapidly. New settlers are moving in, and wherever there are Churchmen there goes up the same cry to bring to them the Church. How much longer must your missionaries say that they are so overworked that they cannot undertake new work? That the funds are so low that no new men can be secured? In the meantime the years go on; the loyal Churchman's enthusiasm fades, and he thinks his Church does not care for him, and his children grow up without ever learning the language of the Prayer Book.

Remember that $600, placed in the Bishop's hands, with what can be obtained locally, will put

a man in the field at a fair living wage for one year.

The field is boundless. In four fine counties we are not represented at all. In many cities and villages people are clamoring for services. Here is a list of places where we are known to have people, not from hearsay, but from actual requests made to a missionary for services:

Douglas County—Itasca.
Pepin County—Durand.
Buffalo County—Mondovi.
Trempeleau County—Arcadia and Independence
Eau Claire County—Augusta.
Chippewa County—Stanley, Boyd, and Cadott.
Rusk County—Bruce and Cornell.
Barron County—Cameron, Birchwood, and Chetek.
(At Chetek there is a big, permanent summer colony. This work could be cared for by a chancel and enough chairs to make an open-air church.)
Polk County—Osceola and Amery.
Pierce County—Plain City.
Burnett County—Grantsburg and Balsam Lake.

There are many other places where there are communicants of the Church, no doubt many of whom would ask for services if they knew where to ask or were certain of success. With three extra men in the field, the work could almost be doubled in a short time.

Remember, these people do not ask for a permanent charity. The towns are growing, and the opportunity for the Church is great. All the

people ask is help in making a start, and they will do the rest.

SINCE the body of this pamphlet was written, I have taken charge of the whole northern group of missions, eighteen in all. The Bishop is trying to get three men to assist me in the work. The work will be administered from an associate mission, located probably at Eau Claire.

The present needs of this important group of missions are:

1. Assistance for the Bishop in paying the salaries of the four men.

2. A fund of perhaps $200 a year to assist in buying modern Sunday School supplies.

3. One hundred dollars to assist a needy mission to install a new furnace, without which the work is badly crippled.

W. F. HOOD.

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